

بسم الله الرحمن الرحيم



DOW MEDICAL COLLEGE CLASS OF 1985

DIGITAL MAGAZINE APRIL 2014

EDITED BY SALEEM A KHANANI AND SAMEENA KHAN

DEDICATED TO OUR FRIEND AND CLASS FELLOW DR. AKBAR KHAN

انا لله و انا اليه راجعون

IN MEMORIAM

DR. AKBAR ALI KHAN



One of our own Dr. Akbar Ali Khan passed away on Friday March 14, 2014. It was sudden and came as a shock to all of us, especially his wife our Bhabhi Samina, and children Azam and Maaha. Akbar worked at the Cook County Hospital as an intensivist. He was a quite person at Dow but enjoyed respect and affection of all of his friends and class fellows.

Our class decided to make a continuous act of charity on his behalf by donating water wells to quench the thirst of thousands of people in the water-deprived areas of Pakistan.

We all feel the anguish of this loss and make dua to Allah Subhanaho wa Ta'ala to forgive Akbar and grant him a place in the Jannatul Firdaus. We also make dua for his family to bear this loss with patience. Ameen!

WATER WELL IN MEMORY OF DR. AKBAR ALI KHAN



مصیبت کے وقت کی دعا

رسول کریم حضرت محمد ﷺ نے فرمایا:

اگر کسی بندے کو کوئی تکلیف یا صدمہ پہنچے اور وہ یہ الفاظ کہے تو اللہ تعالیٰ اسے ضرور اس کا نعم البدل عطا فرمادیتے ہیں وہ الفاظ یہ ہیں:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَا جِعُوْنَ اَللّٰهُمَّ اَجِرْنِيْ
فِيْ مُصِيبَتِيْ وَاَخْلِفْ لِيْ خَيْرًا مِنْهَا

یقیناً ہم اللہ ہی کی ملکیت ہیں اور اسی کی طرف لوٹ کر جانے والے ہیں، اے اللہ مجھے میرے اس صدمے یا تکلیف کا اجر دے اور بدلے میں مجھے اس سے زیادہ بہتر دے۔

صحیح مسلم: حدیث 2166

ایک ولی سے ابلیس نے کہا

تجھے اللہ پر بہت یقین ہے

تو اونچے پہاڑ پر چڑھ کر چھلانگ لگا دے

دیکھتے ہیں کہ تیرا اللہ تجھے بچاتا ہے کے نہیں

ولی نے جواب دیا

یہ اللہ کا کام ہے کے مجھے آزمائے

میرا کام نہیں کے میں اپنے سچے رب کو آزماؤں

Fb.com/Pages/Molana-tariq-jameel

SHARED BY ARJUMAND ASIF



EDUCATION

EVERYONE'S RIGHT

OUR RESPONSIBILITY

**LET US GIVE THE GIFT OF EDUCATION TO THE GIRLS AND
BOYS OF OUR COUNTRY.**

IT IS THEIR RIGHT!

SYED RAZI MUHAMMAD

REMEMBERING 21ST March 1958

امی اور ڈیڈی کی شادی
کی سالگرہ پر



بخدا مجھ کو یہ معلوم نہیں تھا پہلے
آخری لمحوں میں بھی پیار نبھا سکتے ہیں
دور کر سکتے ہیں پیاروں کی پریشانی کو
جاتے جاتے بھی خزانوں کو لٹا سکتے ہیں

پالنے والے تری عزت و عظمت کی قسم
میرے ماں باپ نے، ماں باپ کا حق پورا کیا
جتنا امکان میں تھا، کچھ نہیں چھوڑا ان نے
ان کا بدلہ تو کسی بس میں نہیں تیرے سوا

جیسے پالا بے ہمیں، اس سے سوا پال
انہیں
جس طرح غم سے بچایا ہے، بچا لے ان کو
جو تصور میں نہ آ سکتی ہو اس سے بڑھ کر
نعمتیں، رحمتیں، انعام و جزا دے ان کو

وہ کہانی جو اٹھاون میں ہوئی تھی آغاز
وہ کہانی کہ پرانی نہیں ہونے پاتی
دو سے اٹھائیس ہوئے، پھیل گئے چار طرف
دل بے کہ ترک مکانی نہیں ہونے پاتی

آپ دنیا میں بھی یکجائی کی تھے ایک مثال
آسمانوں میں یونہی خوش بھی رہیں، یکجا
بھی
آپ دونوں کی طرح کون سکھا سکتا ہے
زندہ رہنا بھی سکھایا ہے ہمیں مرنا بھی

کیسے طے کرتے ہیں دنیا میں وفاؤں کا سفر
کیسے تنہا اگر رہ جائیں، رہا جاتا ہے
کس طرح پیار میں سہتے ہیں غموں کو ہم
لوگ
برد باری سے بھلا کیسے جیا جاتا ہے

Happy 56th Anniversary to my dearest Ammi and Dady.

Missing you a lot!

DOW RECIPES

COOKING WITH SHIRIN AHMED

TAMATAR KII CHUTNEY

INGREDIENTS:

1 KG TOMATOES
1 CUP SUGAR
2 CUPS WHITE VINEGAR
2 TSF (TEA SPOONS FULL)
SALT
2 TSF KALAUNJI (onion seeds)
6 WHOLE RED CHILLIES
1/4 CUP OF CHOPPED! FRESH
GINGER AND GARLIC EACH?

METHOD:

COOK EVERYTHING
TOGETHER ON LOW HEAT
FOR ABOUT AN HOUR (I PEEL
AND CHOP THE
TOMATOES)

Some like to put in a pinch of red
food coloring, I don't.



A DOW HUMANITARIAN PROJECT

SYED RAZI MOHAMMAD

After our very loving mother left us for her eternal abode, we did whatever recitation of holy Quran, namaz and majalis for her eesal e sawab. With recent disaster at Thar, I, my brother Syed Taqi Muhammad and my son Syed Aun Muhammad thought that we should reach our unfortunate brothers and sisters of Thar, help them and pass on the sawab of our efforts to our great mother whose last advice to me just before she left was to continue and increase the sadqat and khirat and to look after the needy and poor people.

Our work, which included setting up temporary hospital in a remote area 40 miles from Mithi with distribution of food, household goods and financial assistance was highly successful and rewarding. Lengthy sessions within the huts and other places in villages were very educating for us and hopefully for the local population too.

It was heart breaking to see how these very nice, sincere and honest but extremely poor people were continuously exploited for centuries. Most people do not seem to be interested in even understanding their problems and miseries. I am once again convinced that until health is combined with education and economic growth with just distribution of resources, the society will remain ill.



میرپورخاص: محمد میڈیکل کالج کے چیفنگ ڈسٹی پروڈیوسر ڈاکٹر سید رضی محمد، سیکریٹری ڈسٹی انجینئر سید تقی محمد، سید عون محمد قمر کے دیہات میں سینکڑوں قحط متاثرین میں راشن تقسیم کر رہے ہیں۔



میرپورخاص: محمد میڈیکل کالج اسپتال کی جانب سے مٹھی کے گوٹھ سو بھاروشاہ میں فری میڈیکل کیمپ میں ٹینٹنگ ٹرٹی پروفیسر سرجن سید رضی محمد سمیت ماہر ڈاکٹروں اور جی ایم ایڈیکل ٹیم قحتر کے قحط متاثرین مریضوں کا طبی معائنہ کر کے دوائیں دے رہے ہیں۔



میرپورخاص: سول اسپتال مٹھی میں محمد میڈیکل کالج کے پروفیسر کی ٹیم ٹینٹنگ ٹرٹی پروفیسر سرجن سید رضی محمد کی قیادت میں قحط زدہ مریضوں کا معائنہ کر رہے ہیں۔

Karachi's clubbing and the Raj

Sohail Ansari Dow 1982

The clubs and gymkhanas were introduced to Karachi by the British. Those were the institutions for the upper classes, to spend their leisure hours. That reflected very well in the tastes and styles of the imperial power. All parties used to be strictly formal and for dinners, even in the hot weather, full evening tail suits were worn by men and the heavy full dresses by women, also including the head wear. Karachi was well served with those elitist clubs. Various ethnic groups were encouraged and provided with the opportunities in the following years to develop their own clubs. More was spent on leisure there than on public parks which were extremely scarce for the rapidly growing city.

The natives were not allowed to enter Sind Club, Karachi Gymkhana and Karachi Boat Club where the access was strictly limited to the Europeans. The British Union Jack Club was for the British soldiers and the Indian soldiers were promised a club but that never materialized.

To give you an overview, I have prepared this account of the main clubs during the Raj which will be followed by the one about public parks and gardens of the city.

Sind Club



The story of Sind Club began 28 years following British conquest of Sindh. Established in 1871, it is the oldest club of Karachi. Fifteen men attended a meeting on 25th May 1871 to discuss about starting a club in 'Kurrachee' for the whole of 'Scinde', nine of them were from military, two were doctors and the remaining four were civil servants. It started as an exclusive club for European 'gentlemen'. While gatherings were held on a regular basis at the homes of British officers, it was not until August 1873 that mention was first made of some sort of social activities of the club. At the time of its inauguration, the Sind Club had a total membership of 76, of whom 63 were 'Resident' members (meaning those who lived in Karachi) and the remaining 13 were 'Provincial' members

(meaning they lived in other parts of Sindh). A few of the original members of the Sind Club were actually active partakers during the conquest. Colonel Marston (who had put his own life at risk to save Sir Charles Napier's at Mianee) was one of those members.

The club initially was in a house rented for the princely sum of 90 rupees a month. The prestigious own building of the club was completed in 1883 and boasted a spacious dining room, billiard room, a huge bar, residential chambers for twenty four members, and newly installed fancy electric lights. A competition was held to select the best design for the club and Richard Burton had warned against the use of Gothic architecture. Designed by Le Mesurier, the first of the club's buildings accommodated very well in its spacious 9 acre grounds. Its facade employed simple arcading which was composed of semi-circular openings on the ground and first floors, and terminated in pitched roofs. The accommodation included a spacious dining room, billiard room, large bar, residential chambers for twenty-four members, and newly installed electric lights. The other blocks, which were constructed later, generally follow the Indo-Italianate style of the original structure.

At the time of its founding, the club had total assets of Rs. 7,750 with a monthly income of Rs. 270 and a monthly expenditure of Rs. 250.

It was exclusively a men's club. Women could only attend a Ladies' Dinner which was held every two months and the Sind Club Ball held once a year. However, a band night was held every fortnight at which men and women could stroll on the lawns and verandahs. The bar at the Sind Club played an important part in Karachi's society, where business, war and scandal used to be discussed. Balls were held and it was in 1892 that the Ball became an annual affair. The Sind Club was considered a prestigious haunt of the British officials, civilian as well as military and the businessmen.

Natives were not allowed inside until about 1947. In its initial years, it is said that the club had a sign at its entrance saying that natives and dogs were not allowed inside! Syed Wajid Ali, Iskander Mirza and Cowasjee Rustom Fakirjee were among the first Pakistanis to join the club as members.

Various items were presented to the club by a number of members over the years. Notable of such items include a Ram's Head Snuff Box, gifted in 1880 by Lt. Colonel Warren and the Officers of the 78th Highlanders, a framed photograph of Karachi from the air, presented in 1928 by Group Captain H.M. Cave, Brown Cave and the Officers of Far East Flight, Royal Air Force and a portrait of the Quaid-e-Azam, presented to the club in 1963 by portrait artist H.C. Bevan-Petman. Also there is a huge collection of books presented to the club's library over all those years.

Since its establishment, Sind Club has evolved over the years and it has taken a special interest in and a great care to preserve the rich ambiance reflecting the Victorian

architecture of the historical buildings. Over the decades, the club has seen several modifications. Its buildings are large and spacious, entrances are magnificent with driveways and the terraces are gorgeous. Its gardens are meticulously maintained. It remains the epitome of traditional values and grandeur.

Karachi Gymkhana



The British developed the concept of gymkhanas or sports-houses which provided facilities for all sorts of sports and games for the colonial population in the sub-continent. A lack of recreational facilities in the city led to the creation of the Karachi Gymkhana initially at the site of the former ladies club at the edge of the race course. The Karachi Gymkhana Club, later moved to its current location on Scandal Point (currently Club) Road, housed in a large Tudor-style building, constructed in 1886. It was also known as European Gymkhana. Lt. Col. B. Simpson was its first President and the subsequent presidents were all British until 1959. The dance bands performed regularly in black tie attire. Karachi Gymkhana maintained its prestigious historical cricket ground where some of the important fixtures were held.

Hindu Gymkhana

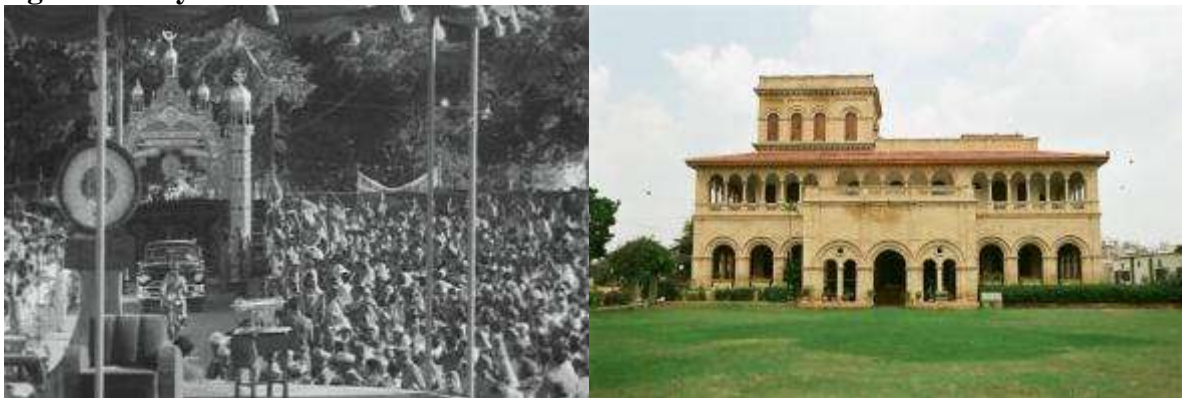


The then commissioner of Karachi in 1921 granted special lease for promoting cultural activities and social gatherings of Hindu community of Karachi. The construction of Hindu Gymkhana began in 1925 and completed in 1927 under the sponsorship of Seth Ramgopal Goverthandas Mohatta with a contribution from the Hindu community. The architect was Agha Ahmed Hussain who seemingly had been inspired by Moghul emperor Akbar's style of buildings in Agra and this is reflected in the design of this building. It used to be a club for the elite upper class Hindus till 1947.

The building consists of a primary hall and some smaller rooms. The stones were acquired from Bijapur. The roofline consists of cupolas and balustrades. The octagonal corner towers, framing the central projecting 'Jharoka' are capped with umbrella. Smaller umbrellas highlight the corners of the projecting porch that carry the drooping roof used in Emperor Akbar's period. The 'chajjas' are supported by the ornamental brackets.

Following partition, it was declared an evacuee property and had been occupied by various government functionaries. It had been subject to total neglect leading to a dilapidated condition. In view of the deteriorated building condition, it was to be demolished in 1984 which was prevented by the Heritage Foundation of Pakistan. Federal Public Service Commission occupied it between 1961 and 1978 before Pak PWD took it over. In 1990 the Federal Ministry transferred Hindu Gymkhana to the department of culture, Government of Sindh for the establishment of a centre of Sindh Arts and Crafts and was finally taken over by the provincial department of culture in 1993. During Benazir Bhutto regime the gymkhana was given back to the Hindu community but in Pervaiz Musharraf's government it was granted to the National Academy of Performing Arts. In 2005 it was handed over to the National Academy of Performing Arts. Over the years it had been subject to legal wrangling. The Sindh Government and Pakistan Hindu Council have repeatedly filed petitions in the Sindh High Court.

Aga Khan Gymkhana



Panjibhai literally means our brother joining together; sort of brotherhood or hand shaking brother. It was generally used for those who served inside the Ismaili prayer halls and became more common for those serving inside and outside the community during the Aga Khan case of 1866. The Imam recognised them as Ismaili fidais (soldiers) and they served in different fields. This is where their club came into being which later got recognised as an official institution of the community the Khoja Panjibhai Club. Following Bombay and Zanzibar, it also opened in Karachi on 26th June 1905. The club's first president was Ghulam Hussain Varas Ali with Ali Muhammad Alidina serving as the honorary secretary, whereas Varas Basaria Fadhu was the vice patron and the Imam was the patron.

Upon visit of the King, George V, to Karachi in 1905, Ali Muhammad Alidina who was an eminent contractor of Karachi, lodged him in the Panjibhai Club House, located in the Garden area at his own expenses.

The Khoja Panjibhai Library was the first Ismaili library in Karachi and was established on 1st July 1908.

Imam Sultan Muhammad Shah visited the room of the Panjibhai Club in Karachi on 17th February 1912.

In the following years, Khoja Panjibhai Clubs along with other relevant institutions got merged into Aga Khan Gymkhana. That happened in Karachi in November 1940. The Aga Khan Gymkhana Karachi opened its doors to all Ismaili sports enthusiasts. Of interest, HRH Imam Aga Ali Shah built another palace in Karachi in garden zone which was known as Pir'ji Wadi (the fertile tract of the Pir), and this was converted to Aga Khan Gymkhana in 1940. The palace faced the park, then known as Government Garden, and later it became Gandhi Garden. He sought permission from Henry Napier Bruce Erskine, the Commissioner in Sindh, to build a gate of the park in 1882. The Imam bore its cost, where an existing plate indicates the donation of the space for the gate.

The membership is allowed only to the Ismaili community members, whereas non-Ismaili members are allowed just to use the jogging track through a particular process.

Karachi Goan Association Gymkhana

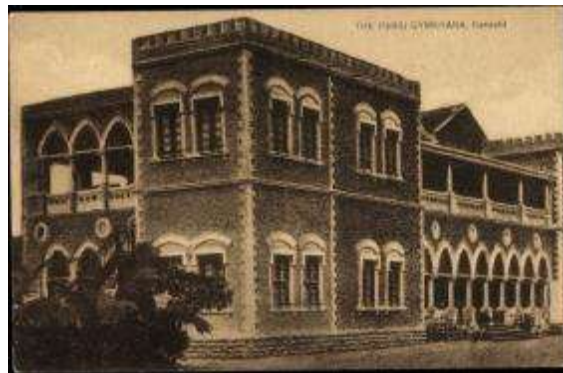


In 1869 the Goan community of Karachi established a library in the city, which ultimately became the basis for forming the Goa-Portuguese Association. The foundation stone of the Goa-Portuguese Association building was laid in 1887 and the building was completed in the following year at a cost of Rs.14013. It featured stage for concerts, plays and operas; there were rooms for billiard, table tennis, cards, library and a bar as well as an outdoor tennis court. The Goa-Portuguese Hall (or the Goan Gymkhana) whose architect was Moses Somake was constructed in 1905 at a time when Cincinnatus Fabian D'Abreo was the association's president. It hosted the Prince of Wales and the first Governor of Sindh.

In 1925 Augustus D'Cruz built the main pavilion of the Association's gymkhana on a 28,000 square yard plot, about a mile farther on Bunder Road, which was formally opened in 1926. It had facilities for outdoor and indoor sports including two tennis courts, an indoor badminton court and a field for cricket, hockey and football. It hosted the Marylebone Cricket Team in 1933.

For two years during World War II, it was requisitioned by the US Army as its Senior Officers Club. That is why the US flag is seen in this photograph.

Parsi Gymkhana



Employees of the East India Company were the first Parsees to form a cricket club in 1848. However, they were only recognised in 1886 as they toured England for the first time in the history of India. The team comprised of sixteen players of which thirteen were from Bombay and the remaining three were from Karachi. These three were Barjurjee Baja, D.D. Khambatta and Khan Bahadur Pestonjee Dastur. The latter topped the batting averages whilst B. Baja and D.D. Khambatta were fifth and sixth on the list respectively.

In 1892, General Coombes rewarded the Karachi community of Parsees for their endeavors. He leased them two separate plots what are currently the grounds of the Parsee Gymkhana and the Karachi Parsee Institute.

In 1893, two Parsi gentleman, aware of the sporting passion, were eager to encourage it in their community and went on to set the Parsi Gymkhana. In 1894, Karachi Parsi

Gymkhana – a social centre mainly for sports cricket, billiards etc was established that was later to be known as Karachi Parsi Institute. Thus was laid the foundation of cricket in what was later to become a part of Pakistan. Originally it was for men only, allowing arranged dinners and parties for members' children. It was in 1899 that women were allowed to dine also. The premises were used for marriage and initiation ceremonies. The KPI, especially was popular with the youngsters as it provided facilities for tennis, cricket, billiards, swimming and weight lifting which many of the youth indulged in.

On 25th September 1923 a 'chota' jamboree was held at KPI under the direction of district commissioner Mr Ingle Scott.

After partition, the statues of Seth Edulji Dinshaw were removed elsewhere from the city and can now be seen in the grounds of the Karachi Parsi Institute.

British Union Jack Club - Services Club



Soldiers' club for Karachi had its foundation stone laid on 1st October 1929 by Major-General C.B. Hay, commanding the Sind Independent Brigade. It was one of the finest soldiers' clubs in India. It became known as the British Union Jack Club and provided extensive accommodation which the previous club could not. The cost of erection was met from the Karachi War Memorial Fund.

On creation of Pakistan the club went through political wrangling. Arguments were put through to retain the club and not be requisitioned by the Pakistan government: this club provided for the use of British Servicemen out of patriotic and canteen funds, was of inestimable benefit of 500 or 600 British Servicemen who still remained in Karachi and that is practically was irreplaceable. Hence, it was argued to be left for the British personnel (who were the trustees of the club) serving in the armed forces of Pakistan. Another argument in the similar context was that it was a private club. The secretary of state (British) was pressurised to represent a case for the British Servicemen and save the club from being requisitioned by the Government of Pakistan.

It served the British for a few years after the creation of Pakistan before changing its ownership and became known as the Services Club.

Karachi Race Club



Karachi Race Club is the biggest race course of Pakistan. Established in 1913 it was located behind the cantonment station up until 1987 before moving to the current location. Quaid e Azam Gold Cup was launched in 1948 and still remains a prestigious trophy. The launch award was won by a horse called Misdemeanour following a run of nine furlongs. Agha Khan donated Aga Khan Gold Cup in August 1957 as an annual competition. Besides, these two the other coveted events include Karachi Derby and New Year's cup. The few big guns of the race course over the years include Prince Yousuf Mirza, Mr. Akbar Liaquat Ali Khan, Col. Abid Hussain, Mr. Syed Babar Ali, Mr. Sony Habibullah, Mr. Ghulam Hussain Hidayatullah, Mohammad Ashraf Rana, Faisal Farooq, Haji Khuda Bux Rajar and Shah Mardan Shah II Pir Pagaro VII.

Among the well-known jockeys from recent decades are Faiz Mohammed, Tyrone Fletcher and Arif Rasheed. One of them, Aziz, died following an accident at the race course riding a horse; this accident led to improving the safety measures for the jockeys.

Karachi Sailing Club



Very little is known of the early days of yacht racing in Karachi Harbour. The "Daily Gazette" of 22nd June 1880 published a notice that "the windy weather we have had lately has made our harbour rather unpleasant for boating". The Karachi Boat Club records the sailing of small boats in the creeks in 1885. In 1909, there were three Tomtits and seven Cutters in the club. The owners and others keen on sailing organized sailing picnics on Saturdays up the creeks and to the Oyster Rocks but no regular racing took place until 1910.

The Karachi Yacht Club was founded in 1911 and was originally known as the Karachi Sailing Club. The main founder of the club, Mr. Punnett of the Customs Service, was its first Commodore. The Club's premises were originally situated at Manora, where it came into existence in 1912 on a land in possession of the Indo-European Telegraph Company whose pier the Club used and whose cable ship "the Patrick Stewart" was moored close by. A large extension was made to the club in 1925 and quarters for Tindals were provided in 1930.

In June 1939, H.E. Sir Lancelot Graham was elected Commodore and due to his efforts a long lease of the Manora site on special terms was obtained from the Government of India but security of tenure was not possible.

The Clubs activities were curtailed during the Second World War by September 1941, when petrol rationing was introduced.

Early in 1943, a new site for the Club was explored as the site at Manora had become incapable of expansion and the given space was inadequate. Also there was no security of tenure and with the developments that had been taking place at Manora, it was possible that the Club would have to give up its site.

At this period there was considerable progress by the Port Trust on the reclamation of land on the western side of the channel which provided a favorable site on the mainland with the added advantage of road access.

Towards the end of 1943, the Club was offered by the Port Trust a lease of land at West Wharf, and in September 1943, it was decided to accept the lease and to transfer the Club building to this site.

Racing on a restricted scale was recommenced and took place from Manora until the middle of 1944 when the Club buildings had been re-erected on the new site. Regular racing from West Wharf commenced in July 1944.

In March 1956, the buildings at West Wharf were handed over to the Pakistan Navy who had purchased those for Rs. 49,500. The club was allowed to maintain the occupancy while the new premises were being constructed on Bunker Island, a portion of which the Karachi Port Trust had leased. The Club transferred to its new buildings at the end of January 1957 and the following month, the President of Pakistan formally opened the new premises.

Karachi Boat Club



Established in 1881; a tall timbered building was constructed for the club in Chinna Creek in 1885.

Karachi Club:

Since the natives were excluded from the elite British clubs, the local businessmen set up one for themselves. Just round the corner on Kutchery Road was the Karachi Club where the rich Indian businessmen and the occasional politicians spent their evenings. It was established in 1907. Garden parties were often hosted there to honour the British nobilities.



The editorial board has decided to honor Nadeem Zafar for his work in providing water to the arid areas of Pakistan quenching the thirst of thousands.

بر تر از اندیشه سود و زیاں اپنا ندیم
شہرہ آفاق ہے جان جہاں اپنا ندیم

ترکیوں میں نام اس کا ہے ولایت میں بھی دھوم
حسن کو ہے جستجو اب ہے کہاں اپنا ندیم

سب سخنور ڈاو کے لکھیں قصیدے آپ کے
محفل عشاق کی روح رواں اپنا ندیم

رنگ و ملت کا تفرق اس کے آگے کچھ نہیں
مشرق و مغرب میں خوبی کا نشان اپنا ندیم

خدمت انساں عبادت اس کی دائم ہو گئی
ہوں دعاگو خلد میں پائے مکاں اپنا ندیم

کیا فصاحت کیا بلاغت سب جمع اس ذات میں
گلشن اسلوب میں شاخ جوان اپنا ندیم

SALEEM A KHANANI

The Prophet (PBUH) was reported to have told one of his wives, Ai'shah (RA): "The day you give water to people out of charity, and especially if it is the time when people are in dire need of water, or during the dry season when people are greatly suffering from scarcity of water, you will have the reward of one who sets a slave-girl free

Abu Hurairah (RA) narrated that the Prophet, peace be upon Him, said, "A man felt very thirsty. While he was on the way, there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, 'this dog is suffering from thirst as I did.' So, he went down the well again, filled his shoe with water, held it with his mouth and watered the dog. Allah appreciated him for that deed and forgave him." The Companions said, "O Allah's Messenger!, (peace be upon you) Is there a reward for us in serving the animals?" He replied: "There is a reward for serving any living being."

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا

فَفَقَعْنَاهُمَا وَجَعَلْنَا بَيْنَ الْمَاءِ كُلِّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe? [Qur'an 21:30]

A WATER WELL IN MEMORY OF OUR FRIEND TARIQ RAZA



SYED KHALID ANWER DOW 1986

B O R N W R I T E R

(There is no such thing as a born writer.This is a skill which has to be practiced.)

I profoundly disagree with this statement.

We are all born readers.

It is in our genes.

The message is explicitly and elegantly displayed. The coiled double helix contains uncoiled, uncomplicated messages. RNA conveys it. This is assiduously read and acted upon. The intricate, ornate, purposeful folding of the proteins is mind boggling but form neatly fits the function.

Reading, understanding, transporting, delivery, activity goes on imperceptibly, insatiably.

Even when we are in the womb, we are reading the signs of her happiness, her joys, dreams and expectations by the spring in her step, the joyous muffled songs we hear and the music filtering through.

When born we soon realize, what sound has what effect and which pitch causes the quickest response.

Then we learn about the universe, in that face that is our early universe.

The tenderness, care, warmth, love, joy, ecstasy, that is in those eyes, the sweetness of that smile, the easy laughter, the bonding touch.

We know that the most beautiful, serene, relaxing, calming, reassuring is the universe, the universe of the mother.

We learn that there is a place called school, where they teach you to learn to read and write. We learn about the teachers, great mentors, teaching us ways of life, to understand different conflicts and how best to cope with things and how to try the best and be optimistic.

We learn about friends and friendships, the most precious of relationships. A microcosm in itself.

Then we meet love!

How we learn to read the subtle signs, the tics, the nervousness, the anxiety, the signs and messages in the smiles, the butterflies, the unsure half comments, the obtuse compliments, the uneasy, inexplicable, piquant, poignant sensation.

The doubts, the angst linger till you see in the eyes, only letters spelled love.

We read in ourselves the joys of parenthood.

A feeling like no other!!

Elation, jubilation, creation!!

We read in our children our childhood. We are so attuned with their each and every move, no wonder they get flummoxed, when we can tell what is in their hearts, no matter how much they try to divert. As if we can read their minds.

We are constantly reading about our world. Trying to decipher the meaning of it all. The reason of creation, the reason of existence, the meaning of love, the altruism.

We are so perplexed by this veiled/unveiled mystery.

The mindboggling secrets of the atom, revealing its deep secrets slowly, subtly. It has an insatiable desire to read and write. This is going right in front of your eyes, one is writing and the other is reading.

And writing is what if not expressing your reading experience.

We are all born readers.

We are all born writers.

We need to connect to it!

IQBAL's OPINION OF HOLY PROPHET PEACE BE UPON HIM AND HIS FAMILY

SYED RAZI MUHAMAD

PART ONE

Iqbal has great confidence on the "shifa'at" of Hazrat Muhammad peace be upon him, and hence he is very careful and even scared when he talks about him or his family. First let us go through a sample of how he feels about the Holy Prophet peace be upon him.

The first quartain tells us that Iqbal considers his faults exposed before the Prophet peace be upon him more humiliating than being exposed before the Lord.

تو غنی از ہر دو عالم من فقیر
روز محشر عذر ہای من پذیر
ور حسابم را تو بینی ناگزیر
از نگاہ مصطفیٰ پنہاں بگیر

اے اللہ! تو غنی ہے اور دو عالم سے بے نیاز ہے، جبکہ میں فقیر بے نوا ہوں
اے اللہ! روز محشر، میری معذرت خواہی قبول فرمانا، اور مجھ گنہ گار پر رحم
کرنا
اور اے اللہ، اگر میرے گناہوں کا حساب کتاب کرنا ناگزیر بھی ہو تو پھر میری ایک
میرے گناہوں کو محمد مصطفیٰ صلی اللہ علیہ درخواست ضرور قبول فرمائے کہ
وآلہ وسلم سے پوشیدہ رکھنا، اور ان کے سامنے میرا حساب کتاب کر کے مجھے
شرمندہ نہ کرنا

Iqbal's love for the Holy Prophet, peace be upon him, and the care that he observes while talking about him is quite distinct from the careless informal way he addresses the God:

معنی دیدار آن آخر زمان
حکم او بر خویشتن کردن روان
درجہاں زی چوں رسول انس و جان

تا چہ او باشی قبولِ انس و جان
باز خود را بین ہمیں دیدارِ اوست
سنتِ او سرّی از اسرارِ اوست
مصطفیٰ برساں خویش را کہ دیں ہمہ است
اگر بہ او نہ رسیدی تمام بو لہبی است

رسولِ آخرِ زمان کے دیدار کا معنی یہی ہے کہ اُن کے حکم کو اپنے وجود پر لاگو کر دیا جائے رسولِ انس و جان کی طرح سے زندگی گزارو تو جیسے وہ انس و جان کو محبوب ہیں تم بھی مقبولِ انس و جان ہو جاؤ گے۔ یعنی محبوب کا وجود خود اپنے آئینہ وجود میں پیدا کر لو۔ ان کی سنت دراصل ان کے اپنے رازوں میں سے ایک راز ہے۔

می ندانی عشق و مستی از کجاست؟
ایں شعاعِ آفتابِ مصطفیٰ ست
زندہ تا سوز او در جانِ تست
ایں نگہ دارندہ ایمانِ تست
مصطفیٰ بحر است و موج او بلند
خیز و ایں دریا بجوے خویش بند
یک زمان خود را بہ دریا در فگن
تا روانِ رفتہ باز آید بہ تن

یہ سرشاری اور سرمستی آفتابِ مصطفویٰ کے انوار و تجلیات کی ایک کرن ہے جب تک اس کا سوز انسان میں ہے اسی وقت تک اسے حقیقی زندگی میسر ہے۔ یہی قوت ہے جس سے یقین و ایمان میں پختگی آتی ہے اور ان کا تحفظ ہوتا ہے۔ اسی لیے نصیحت فرماتے ہیں کہ حضرت محمد مصطفیٰ ایک بحرِ ذخار کے مانند ہیں جس کی موجیں آسمان کو چھوتی ہیں۔ تم بھی اسی سمندر سے سیرابی حاصل کرو تاکہ تمہیں حیاتِ نو نصیب ہو اور تمہاری وہ بھولی بسری کیفیات جنہیں مادی دنیا نے تم سے چھین لیا ہے از سر نو تم کو میسر آجائیں

ہر کجا بینی جہانِ رنگ و بو
اُن کہ از خاکش بروید آرزو
یا زِ نور مصطفیٰ اُن را بہا است
یا ہنوز اندر تلاش مصطفیٰ است

یعنی جہانِ رنگ و بو میں آپ جہاں بھی دیکھیں جس کی خاک سے بھی آرزو
پروان چڑھتی ہے اور پیدا ہوتی ہے یا تو اس کی قیمت اور قدر ہستی نور مصطفیٰ
کی وجہ سے ہے یا پھر ابھی وہ مصطفیٰ کی تلاش میں ہے۔ یعنی جس نے کچھ
پایا وہ بھی نور مصطفیٰ کے صدقے میں ہے اور جو سفر کمال کی طرف گامزن
ہے وہ دراصل مصطفیٰ ہی کی تلاش میں ہے گویاکمال کی آخر حد کا نام مصطفیٰ
ہے اور جو کوئی بھی منزل کمال کی جستجو میں ہے درحقیقت وہ مقام مصطفیٰ
ہی کی تلاش میں ہے۔

بوریا ممنونِ خواب راحتش
تاج کسریٰ زیرپائے امتش
در شبستانِ حرا خلوت گزید
قوم و آئین و حکومت آفرید
ماند شبہا چشم او محروم نوم
تابہ تخت خسروی خوابید قوم
از کلید دیں در دنیا کشاد
ہمچو او بطنِ اُم گیتی نژاد

جس نے خود بوریے پر لیٹ کر زندگی گزاری مگر امت کو فروغ بخشا کہ تاج
کسریٰ ان کے قدموں تلے روندنا گیا۔ انہوں نے غار حرا میں تنہائی میں راتیں بسر
کیں تاکہ آپکی امت تخت خسروی پر متمکن ہو آپ نے یہ راز آشکار کیا کہ دین کی
کنجی سے دنیا کا دروازہ کھولو گے تو راہ راست پاو گے

غنچہ ای از شاخسارِ مصطفیٰ
گل شو از بادِ بہارِ مصطفیٰ
از بہارش رنگ و بو باید گرفت
بہرہ از خلق او باید گرفت

یعنی ایک مومن اور عاشق مصطفیٰ شاخ مصطفیٰ پر ایک غنچے کی طرح سے ہے، اسے چاہیے کہ وہ مصطفیٰ کی بادبہار سے مدد لیتے ہوئے پھول بن جائے۔ اس مصطفیٰ کی بہار سے مومن کو چاہیے کہ وہ رنگ و بو حاصل کرے اور آپ کے خلق سے بھی استفادہ کرے۔

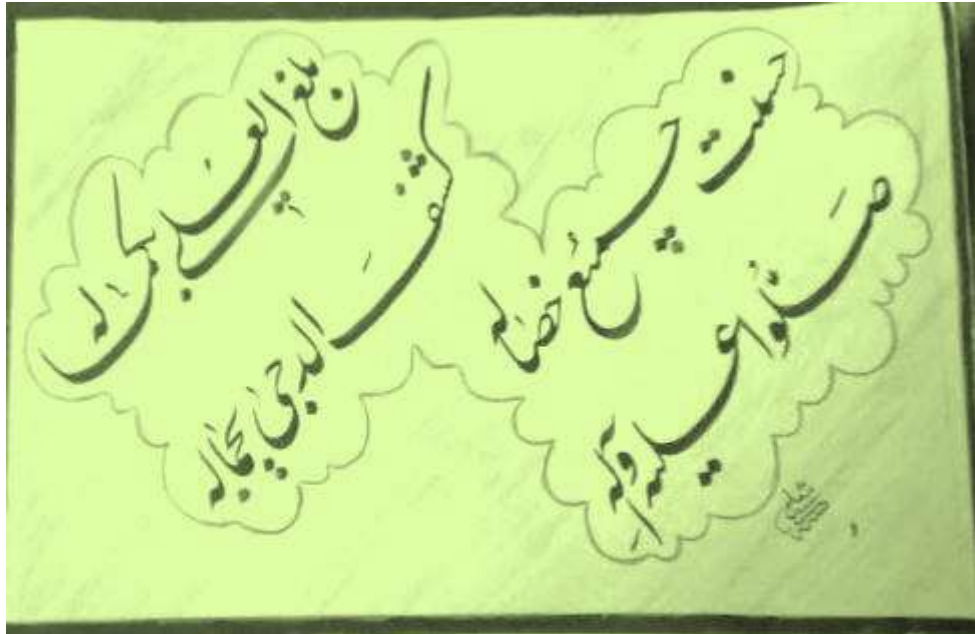
ہر کہ عشق مصطفیٰ سامان اوست
بحر و بر در گوشہ دامن اوست

عشق مصطفیٰ میں عمل کی گرمی اور عرفان مصطفیٰ کی قوت سے پوری دنیا یہ غالب آ سکتے ہیں۔

کافر ہندی ہوں میں دیکھ میرا ذوق و شوق
لب پہ درود و صلوت دل میں درود و صلوت

:علامہ اقبال خان نیاز الدین خان کے نام اپنے ایک مکتوب میں لکھتے ہیں
میرا عقیدہ ہے کہ نبی کریم زندہ ہیں اور اس زمانے کے لوگ بھی ان کی محبت
سے اس طرح مستفیض ہو سکتے ہیں جس طرح صحابہ کرام ہوا کرتے تھے

(مکاتیب اقبال بنام خان نیاز الدین خان (اقبال اکادمی پاکستان، ۱۹۸۶ء)، ص ۴۰)



AISHA IDRIS DOW 1987

میرا خدا !

میرا یقین ہے خدا کی ذات پر،
مایوسی کر دیتی ہے منکر،
قبول نہ ہو دعا کوئی اگر،
جہنجھلا کر نکلے منہ سے اکثر،
مجھے ایسی خدائی سے معاف کر،
بعد ازاں توبہ لیتی ہو کر،
تیرے آگے سرنگوں جہاں ہر ڈگر،
تو نے پیدا کئے ہیں سب بشر،
مکمل بھروسہ نہ ہوتا اگر،
مالک کی رحمت پہ تمام تر،
چلتی یہ دنیا بھلا کیوں کر،
آدم نے مانگی معافی خطا کر،
بخش دینا تیری ذات پر تھا منحصر،
دیتا ہے تو مانگنے والوں کو اکثر،
تیرے در سے پاتے ہیں سبھی جھولی بھر؛
عائشہ۔

QAMBAR RAZA NAQVI

دل بھرا غم سے ، پھر بھی خالی ہے
عشق کی ہر ادا نرالی ہے

سارے سورج لیے چلے آو
اب میری شام ہونے والی ہے

کیا مودت کریں بھلا ہم پھر
اُس نے بیعت اگر اُٹھالی ہے

بھیک دیدار کی عطا ہو اُسے
تیرے در پر کوی سوالی ہے

اُس نے پوچھا تو بس یہی پوچھا
"کیا یہ حالت بھلا بنا لی ہے"

دوجہاں کی بہار ہے معنی
ارضِ دل میں جو خشک سالی ہے

روتے دھوتے ہو عشق میں قمبر
کیا مصیبت یہ تم نے پالی ہے

دبے پاؤں

یوں نہاں خانہ دل میں جو اتر آئے شمع
کم سے کم ہلکی سی دستک دیتے !

انگشت سوچوں کی کچھ بکھری کتابیں ہیں یہاں
میز پر ان کو قرینے سے لگا لیتا دل
گرد جو وقت نے خوابوں پہ بھار رکھی ہے
جھاڑ کر ان کو نیا پھر سے بنالیتا دل
ایک تصویر ہواؤں نے جوڑ چھی کر دی
اک تو اُن میں اُسے پھر سے سجالیتا دل
ان درازوں میں کہ گھلنا نہیں ممکن جن کا
زرد سوکھے ہوئے پھولوں کو مٹھپالیتا دل

یوں نہاں خانہ دل میں جو اتر آئے شمع
کم سے کم ہلکی سی دستک دیتے !

لیکن اب آہی گئے ہو تو ٹھہرنا کیسا
فرش پر سوکھے ہوئے پتوں پہ چلتے چلتے
پاس آ جاؤ یہاں خواب گہ ہستی میں
مل کہ دم دونوں در پہنچے سے وہ منظر دیکھیں
بار بار دیکھا ہے جس کو میری تنہائی نے

چاندنی رات میں بھیکے ہوئے قدموں کے نشان
جیسے اب بھی ہوں یونہی جو خرام آہستہ
جھللاتی ہوئی باتیں ہوں لیے ہاتھ میں ہاتھ
اب بھی دیتی ہو ہوا دل کے پیام آہستہ

یوں دبے پاؤں چلے آئے ہیں وہ شام و بھر
جیسے ان برسوں میں کچھ بھی تو نہیں بدلا ہو
شاید اکسارا ہے اس خواب کی حیرانی میں
دل نے جانا ہی نہ ہو، دل نے نہیں سمجھا ہو

یوں نہاں خانہ دل میں جو اتر آئے شمع
کم سے کم ہلکی سی دستک دیتے !

شارق علی

28 فروری 2014

A REUNION TO REMEMBER!

The weekend of March 16th and 17th 2014 will remain as an unforgettable one for the eleven graduates of the DMC Class of 1985. They met together in the two lovely and sisterly states Rhode Island and Massachusetts to revive old memories and do “catch up” of the past three decades since graduation. Intikhab Taufeeq traveled from Karachi. Faheem Mukhtar and Hamid Raza flew from UK while Mansoor-ul-Ha arrived from Canada to join Ghous Khan, Arshad Khalil, Zaki Moin from different parts of the USA to be with, Salahuddin, Sherry (Syed Khurram Raza) Khalid Mazhar and Saleem Khanani in New England.

Breakfast at IHOP hosted by Sherry, appetizers in North Reading, a lovely walk in Boston and a fantastic home cooked dinner at Khalid Mazhar’s house on Saturday followed by a brunch at Saleem Khanani’s home and a royal and traditional dinner at Salahuddin’s palace on Sunday were just some excuses for the old friends to enjoy each other’s company.

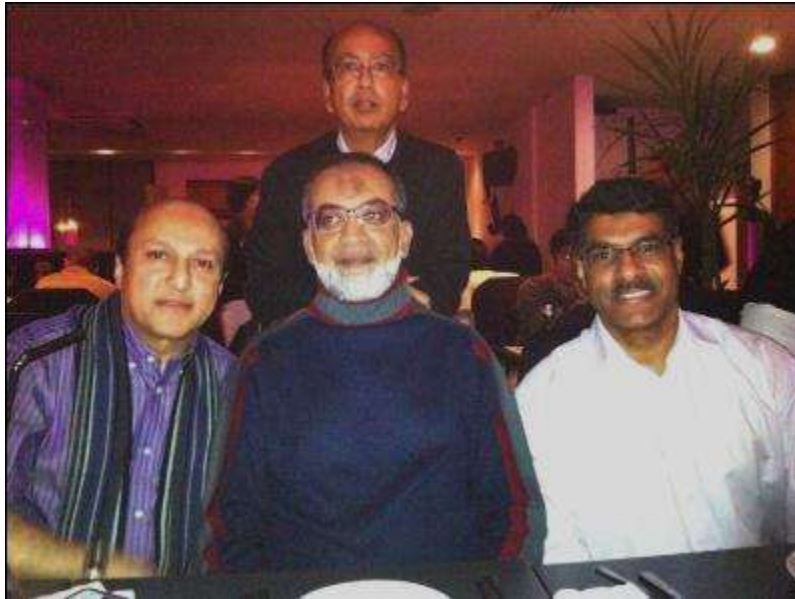




ANOTHER REUNION IN MANCHESTER UK

Abdul Jabbar visited Manchester UK in the first week of March 2014. Our class fellows do not waste such auspicious occasions. Arifullah was as speedy as ever in arranging a get together.

Here are some photos shared by Fayyaz Ahmed Shaikh.



چلی کہاں سے نئی ہے مگر یہ باؤسموم

خواب بکتے ہیں



سلمیٰ ہاشمی

میرے وطن تیری گپوش وادیوں میں کبھی

وفا کے پھول، محبت کی داستانیں تھیں

تیرے جمال میں افزوں روایتوں کا بھرم

شکوہ کوہ میں جرات کی داستانیں تھیں.....

میرے وطن تیری گپوش وادیوں میں اب.....

لہو کی نہریں ہیں بارود کی فضا میں ہیں

یہاں بہشت بھی بکتی ہے مارنے کے عوض

بہت سے لوگوں کی دنیا اچاڑنے کے عوض !!!...

گناہ بکتے ہیں یاں اور خواب بکتے ہیں

غریبی بکتی ہے معصوم خواب بکتے ہیں.....

فسوں کا ہے تیری ان حسین بہاروں کا !!!...

غرو رکس نے خرید اتیرے چناروں کا !!!...

www.magurdu.com

SHARED BY SHEHLA HUSSAIN

One evening an old man told his son about a battle that goes on inside people. He said "Son, the battle is between two wolves inside us all. One is evil – it is anger, envy, jealousy, sorrow, regret, greed, guilt, lies and ego. The other wolf is good – it is joy, peace, love, serenity, humility, kindness, faith, compassion, truth, and hope." The son asked his father "Which wolf wins?" The old man replied "The one YOU feed"

شوہر اور بیوی کرکٹ میچ دیکھ رہے تھے۔
بیوی: کون کھیل رہا ہے؟
شوہر: پاکستان۔۔
بیوی: اوہو۔۔ کون سا کھلاڑی کھیل رہا ہے؟
شوہر: آفریدی۔
بیوی: یہ آفریدی کا کوئی بیٹا نہیں ہے نا؟
شوہر: پتا نہیں۔
بیوی: آج پھر انڈیا جیت گیا تو؟
شوہر: نہیں آج بنگلہ دیش سے میچ ہے۔
بیوی: اچھا بنگلہ دیش کی بھی ٹیم ہے؟
شوہر: ہے بابا۔۔ سبھی تو کھیل رہی ہے۔
بیوی: پاکستان کو کتنے کھلاڑی آؤٹ کرنے ہیں؟
شوہر: پاکستان ابھی بیٹنگ کر رہا ہے۔
بیوی: تو کتنا سکور ہوا پاکستان کا؟
شوہر: ایک سو پچاس۔۔
بیوی: تو مصباح نے کتنے رنز کیے ہیں؟
شوہر: مصباح تو کھیل ہی نہیں رہا۔
بیوی: تو کون کھیل رہا ہے؟

SHARED BY SAM KHAN

دشمنوں نے جو دشمنی کی ہے
دوستوں نے بھی کیا کمی کی ہے
خامشی پر ہیں لوگ زیرِ عتاب
اور ہم نے تو بات بھی کی ہے
مطمئن ہے ضمیر تو اپنا
بات ساری ضمیر ہی کی ہے
پاسکیں گے نا عمر بھر جس کو
جُستجو آج بھی اُسی کی ہے
جب مہ و مہر بجھ گئے جالب
ہم نے اشکوں سے روشنی کی ہے
حبیب جالب